

MATTHEW 21

NLET

JESUS COMMISSIONS TWO DISCIPLES

TO GET A DONKEY AND HER COLT

1 And, when they approached toward Jerusalem and came toward Bethphage¹ - toward² the Mount of the Olive Trees, then the³ Jesus dispatched two disciples, 2 saying to them, "Go⁴ to the village – *that is*, the one opposite⁵ of you. And, immediately you shall find a donkey having been lastingly fettered; and, a colt with her. Having loosed *her*, lead *them* to Me.

3 And, if ever anyone shall say to you, 'What?', you shall say, 'The Lord *that is* theirs has need of *them*.' Now, immediately he shall dispatch them."

4 Now, this whole⁶ event lastingly came about in order that the utterance through the Prophet might be fulfilled, saying, 5 **"Speak to the Daughter of Zion, 'Look! The King that is yours is coming to you! A gentle king. And, lastingly mounted upon a donkey. 7 And, a colt, a son of a beast of burden."**

8

6 Now, the disciples, having gone and having done just as the Jesus had given orders to them⁹, 7 led the donkey and the colt.

And, they laid atop¹⁰ upon them the outer garments *that were theirs*¹¹.

¹ 85% of the Greek manuscripts, including the best line of transmission (f35), have the spelling 'Bethphage' here instead of 'Bethphage'.

² 99.5% of the Greek manuscripts, including the best line of transmission (f35), have 'toward' here instead of 'into'.

³ 99% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

⁴ 96% of the Greek manuscripts, including the best line of transmission (f35), have a passive aorist verb here instead of a middle aorist verb. The meanings are the same.

⁵ 96% of the Greek manuscripts, including the best line of transmission (f35), have a different Greek preposition here than the NU text. Both mean 'opposite'.

⁶ 99% of the Greek manuscripts, including the best line of transmission (f35), include the adjective 'whole' here.

⁷ 98% of the Greek manuscripts, including the best line of transmission (f35), include the preposition 'upon' here.

⁸ A reference to Zechariah 9:9

⁹ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have 'had given orders to them' here instead of 'ordered them to put it together'.

¹⁰ 97% of the Greek manuscripts, including the best line of transmission (f35), have an adverb meaning 'atop' here. The NU text has a preposition 'upon', making the following noun phrase the object of the preposition instead of the direct object of the verb.

¹¹ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as 'that were theirs' here.

And, He sat atop upon them.

JESUS IS GIVEN

AN EXTRAORDINARY WELCOME INTO JERUSALEM

8 Now, many of the throng spread the outer garments *that were THEIRS*¹² in the road.

Now, others were cutting branches from the trees. And, they were strewing them in the road.

9 Now, the throng – *that is*, the ones who were going ahead¹³ and the ones who were following were shouting, saying:

➤ **"Hosanna¹⁴ to the Son of David¹⁵!"**

➤ **"One Who is being blessed is the One Who is coming in the Name of Yahweh¹⁶."**

➤ **"Hosanna to the One in the highest places!"¹⁷**

10 And, after He entered into Jerusalem, all the city was shaken, saying, "Who is this?"

11 Now, the throngs were saying, "This is Jesus the Prophet¹⁸, the One from Natzalet¹⁹, of the region of Galilee."

JESUS DEFENDS THE SANCTITY OF THE TEMPLE

12 And, the²⁰ Jesus entered into the Temple of the God²¹.

And, He threw out all the ones who were buying and ones who were selling in the Temple.

¹² 30% of the Greek manuscripts, including the best line of transmission (f35), have a possessive pronoun translated as 'that were THEIRS' here instead of a reflexive pronoun 'of themselves'.

¹³ 98% of the Greek manuscripts, including the best line of transmission (f35), include the direct object 'Him' here.

¹⁴ 'Hosanna' – the transliteration of a Hebrew verb in Psalm 118:25, meaning 'Please save'.

¹⁵ A reference to 2 Samuel 7:12

¹⁶ 'Yahweh' – the transliteration of the Hebrew proper noun יהוה which actually appears in Psalm 118:26. Often the New Testament writers used the unarticulated Greek word for 'Lord' (κυρίου here) to indicate this great name for God, especially in quotations of Old Testament prophecies, such as here.

¹⁷ A reference to Psalm 118:25-26, one of the Psalms that the Jewish pilgrims sang as they travelled to this Feast.

¹⁸ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have 'Jesus the prophet' here instead of 'the prophet Jesus'.

¹⁹ 90% of the Greek manuscripts, including the best line of transmission (f35), have the spelling 'Natzalet' here instead of 'Natzalet'.

²⁰ 92% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

²¹ 96.6% of the Greek manuscripts, including the best line of transmission (f35), include the genitive noun phrase translated as 'of the God' here.

And, He overturned the tables of the money-changers and the seats of the ones who were selling the doves.

¹³ And, He says to them, “*It has been lasting written, ‘The House that is Mine shall be called ‘a House of Prayer’.*”²²

Now, you, for your parts, have made²³ IT ‘a cavern of robbers’²⁴.”

JESUS HEALED

LAME ONES AND BLIND ONES IN THE TEMPLE

¹⁴ And, lame ones and blind ones²⁵ came to Him in the Temple.

And, He healed them.

JESUS EXPLAINS

THE PRAISES OF CHILDREN TO THE JEWISH LEADERS

¹⁵ Now, the Chief Priests and the Scribes, having seen

- the marvelous *things* which He did and
 - the children
 - ²⁶ shouting in the Temple and
 - saying, “Hosanna²⁷ to the Son of David²⁸!”,
- trembled convulsively.

¹⁶ And, they said to Him, “Do you hear what these are saying?”

Now, the Jesus says to them, “Yes. Have you never read, ‘From mouth of infants and ones who are nursing I shall furnish praise for Myself’²⁹?”

JESUS PASSES THE NIGHT IN BETHANY

¹⁷ And, having left them behind, He went out – outside of the city – to Bethany.

And, He passed the night *in a villa around a courtyard* there.

JESUS TEACHES HIS DISCIPLES TO BELIEVE

THAT WHAT THEY SAY AND PRAY SHALL HAPPEN

¹⁸ Now, early in the day, while returning to the City, He was hungry. ¹⁹ And, having seen a fig tree by itself

near the road, He went up to it. And, He found nothing upon it except leaves only.

And, He says to it, “No longer might fruit from you come into being for the *present* age.

And, the fig tree was withered immediately.

²⁰ And, having seen *this*, the disciple marvelled, saying, “How was the fig tree withered IMMEDIATELY!?”

²¹ Now, having responded, the Jesus said to them, “Assuredly I say to you – if ever you might have faith and you might not be caused to become ambivalent, not only the *thing such as happened to* fig tree shall you do. Rather, even *if to the mountain – namely, this one* – you might say, ‘Be raised up; and, be thrown into the Sea, it shall come into being!’”

²² And, all things – *that is*, as much as you might if ever³⁰ ask in the prayer believing – you shall receive *for yourselves*.”

JESUS RESPONDS TO A QUESTION ABOUT HIS AUTHORITY

²³ And, while He came³¹ into the Temple *and* while teaching, the Chief Priests and the Elders of the People came to Him, saying, “By what authority do you keep on doing these things? And, who gave to You the authority, - *that is*, this *authority*?”

²⁴ Now, responding, the Jesus said to them, “Also, I, *for My part*, shall ask you an explanation – *just* one, which, if ever you might tell Me, also I, *for My part*, to you shall tell by what authority I am doing these things: ²⁵ the Baptism of ³² John, from where was it? From Heaven or from men?”

Now, the *the Chief Priests and Elders* were calculating *carefully* in the presence of³³ themselves, saying, “If ever we might say, ‘From Heaven’, He shall say, ‘So then, for what reason did you not believe him?’

²⁶ Now, if ever we might say, ‘From men’, we fear the throng; for, all take the John as a prophet³⁴.”

²² A reference to Isaiah 56:7

²³ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘have made’ (an aorist verb) here instead of ‘keep on making’ (a present tense verb).

²⁴ A reference to Jeremiah 7:11

²⁵ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have the word order ‘lame ones and blind ones’ here instead of ‘blind ones and lame ones’.

²⁶ 99% of the Greek manuscripts, including the best line of transmission (f35), do not include a definite article here.

²⁷ ‘Hosanna’ – the transliteration of a Hebrew word in Psalm 118:25, meaning ‘Please save’.

²⁸ A reference to 2 Samuel 7:12

²⁹ A reference to Psalm 8:2

³⁰ 70% of the Greek manuscripts, including the best line of transmission (f35), have ‘if ever’ here instead of ‘ever’.

³¹ 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘while He came’ (a dative participial phrase, indicating the time within which something happened) here instead of ‘when He came’ (a genitive participial phrase, indicating the time when something happened).

³² 99.5% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article ‘the’ here again.

³³ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have preposition meaning ‘in the presence of themselves’ here instead of one meaning ‘amongst’.

³⁴ 98.5% of the Greek manuscripts, including the best line of

27 And, responding, to the Jesus they said, “We do not know.”

Also He, *for His part*, said to them, “Neither am I, *for My part*, telling you by what authority I keep on doing these things.

JESUS PRESENTS A PARABLE
ABOUT RESPONDING TO AUTHORITY

28 Now, what do you think? A man – some *man*³⁵ – had children – two of *them*. And, having come to the first *child*, he said, ‘Child, go. Today work in the vineyard *that is mine*³⁶.’

29 Now, the *child*, responding, said, ‘I do not want to go.’ Now, later, having been convicted, he went away.

30 And, having come to³⁷ the other³⁸, he spoke in the same way.

Now, the *other*, responding, said, ‘I, *for my part*, shall go, lord.’ And, he did not go away.

31 Who from among the two did the will of the father?” They say to Him³⁹, “The first.”

The Jesus says to them, “Assuredly I say to you that the tax-collectors and the prostitutes are leading the way before you into the Kingdom of the God.

32 For, to you John⁴⁰ came with a way of righteousness. And, you did not believe him.

Now, the tax-collectors and prostitutes believed him.

Now, you, *for your parts*, were not⁴¹ made to feel remorse later with the result that you believed him.

JESUS PRESENTS A PARABLE DEPICTING
THE JEWISH LEADERSHIP’S REJECTION
OF GOD’S AUTHORITY

AND THEIR REJECTION OF HIS PROPHETS AND HIS SON

33 Listen to another parable.

A man – some *man*⁴² – was a master of a household who planted a vineyard.

And, he put a hedge around it.

And, in it he dug a *hole* for a winepress.

And, he built a *watchtower*.

And, he let it out for hire to husbandmen.

And, he went away from home.

34 Now, when the time of the *ripened* products drew near, he dispatched the slaves *that were* his to the husbandmen to receive the products *that were* his.

35 And, the husbandmen, having taken the slaves *that were* his,

- *one of whom*, on the one hand, they thrashed;
- *one of whom*, the other hand, they killed;
- *one of whom*, on yet another hand, they stoned.

36 Again, he dispatched other slaves – more than the first *ones*!

And, they did to them in the same way.

37 Now, lastly he dispatched to them the son *that was* his, saying, “They shall feel regard for the son *that is* mine.”

38 Now, husbandmen, having seen the son, said amongst themselves, “This is the heir! Come! Let us kill him; and, let us hold the inheritance *that is* his fast⁴³!”

39 And, taking him, they threw him out – *that is*, outside of the vineyard. And, they killed *him*.

40 So then, whenever the lord of the vineyard might come, what shall he do to the husbandmen, *namely*, these?”

41 They say to Him, “He shall utterly *and* meanly destroy these mean *ones*! And, he shall let the vineyard out for hire to other husbandmen, such ones as shall render the fruits that are due to him in the seasons *that are* theirs.”

JESUS EXPLAINS THE PARABLE

42 The Jesus says to them, “Have you never read in the Writings, ‘**A Stone which the ones who are building a house rejected upon scrutiny as unworthy – that is, this One – has come to be the Chief Cornerstone.**

Issuing from YaHWeH⁴⁴, this came to be. And, it

transmission (f35), have the word order ‘take the John as a prophet’ here instead of ‘as a prophet take the John’.

³⁵ 50% of the Greek manuscripts, including the best line of *transmission (f35), include the indefinite article ‘some man’ here.*

³⁶ 92% of the Greek manuscripts, including the best line of *transmission (f35), include the possessive pronoun translated as ‘that is mine’ here.*

³⁷ 97% of the Greek manuscripts, including the best line of *transmission (f35), have ‘And, having come to ...’ here instead of ‘Now, having come to ...’*

³⁸ 70% of the Greek manuscripts, including the best line of *transmission (f35), have ‘other’ here instead of ‘second’.*

³⁹ 98% of the Greek manuscripts, including the best line of

transmission (f35), include the dative pronoun translated as ‘to Him’ here.

⁴⁰ 98% of the Greek manuscripts, including the best line of *transmission (f35), have the word order ‘to you John’ here instead of ‘John to you’.*

⁴¹ 97% of the Greek manuscripts, including the best line of *transmission (f35), have ‘not’ here instead of ‘not even’.*

⁴² 90% of the Greek manuscripts, including the best line of *transmission (f35), include the indefinite article ‘some man’ here.*

⁴³ 98.5% of the Greek manuscripts, including the best line of *transmission (f35), have ‘let us hold ... fast, possess, or occupy’ here instead of ‘let us possess’.*

⁴⁴ ‘YaHWeH’ – The Greek word that appears here is the

is marvelous in eyes *that are ours.*⁴⁵

43 For this reason I say to you that the Kingdom of the God shall be lifted and taken away from you. And, it shall be given to an ethnicity which is producing the fruit of it.

44 And, the one who is falling upon the Stone – *namely*, this *One* – shall be altogether crushed. Now, upon whomever It might fall It shall scatter him like chaff.”

45 And, having heard the parable *that was* His, the Chief Priests and the Pharisees came to know that He is speaking concerning them.

46 And, although seeking to seize Him, they were frightened by the throngs; because, as a prophet they held Him⁴⁶.

unarticulated Greek word Κυρίου, which means ‘Lord’. However, this formulation is often used by the New Testament writers to indicate the Hebrew title for God that is transliterated here as ‘YaHWeH’. Indeed, this IS the Hebrew word which appears in Psalm 118:23.

⁴⁵ A reference to Psalm 118:22-23

⁴⁶ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘because, as’ here. On the basis of one manuscript (x) the NU has ‘because as much as being’.